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FATHER'S DAY

It is generally agreed by many that a child's first idea about God comes from what he sees in his parents. What a responsibility this is! The father's role in making a child's concept of God real is a vital one. In Orthodoxy, we teach a child very early in their life to make the sign of the Cross, praying at the same time: "In the name of the Father, and the Son, and the Holy Spirit." So the word "father" is associated with God very early in their young lives.

We then teach the child the prayer "Our Father." Here, too, there is an association of the concept "father" to God. What we are telling children in these concepts is that God is like our father. This, then, places on the father a tremendous responsibility to reflect in all his relationships, not only with the child but with everyone and everything a real sense of moral value, justice, and love.

So on June 17, we should see the implications involved in our observation of Father's Day. It is not just a day we have decided to add to the calendar because we don't want to slight him, since we have honored our mothers in May, but that it is important to review the meaning of the word "father."

If God is like our father, and if our father is a tyrant, if he doesn't love us, if he doesn't care for us, if he abuses us ... then surely something will become remiss in our concept of God. The sacred Scriptures offer us many examples of fatherhood. Some of these are good fathers, others indifferent, others bad. They run the same as fathers do today.

Pray for your father and, fathers, may you act in such a way that your children feel wanted, needed, and an

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Подобіе иконы Божіей Матери „Достойно есть".

HOW IT GOT ITS NAME

On June 11/24, in addition to the names of the saints to be commemorated on this day, we find an ikon and a prayer to the Mother of God is commemorated. They are the ikon and prayer "Dostoyno Yest" or "It is truly meet." What a fascinating story! I will never recite the prayer without bringing it to mind.

It was Saturday evening and a young novice monk was chanting the responses at services in the small chapel when an unknown man began to chant with him. When he started singing "More honorable than the Cherubim," the stranger interrupted him and said: "Where I'm from we honor the Mother of God by singing: 'Meet it is in truth, to bless Thee, the Birth-giver of God, Ever-blessed, and All-undefiled, and the Mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Sheraphim. Thou who without defilement gave birth to God the Word, true Birthgiver of God, we magnify Thee'." As he sang the unfamiliar hymn, the stranger stood before an ikon of the Mother of God

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JOHN THE BAPTIST

It seems that we are more familiar with how St. John the Baptist died – he was beheaded and his head served on a platter to Salome – than the circumstances surrounding his birth which were almost as dramatic.

On June 24/July 7 the church calendar lists the Nativity of St. John the Baptist. Besides the Mother of God, the only other saint whose birthday is celebrated on the church calendar is St. John the Baptist. Christ, Himself, said of John, His cousin: "Among those who are born of a woman there is not a greater prophet..." (Luke 7:28).

Archangel Gabriel announced to Zacharias that his wife Elizabeth, who was old and barren, would bear him a son. Zacharias, who was a Hebrew priest, did not believe him. He was struck dumb by the archangel while he was in the altar serving and his voice returned on the day of his child's circumcision when he wrote: "His name is John."

When Herod sent soldiers in search of Jesus and ordered that infants in Bethlehem around Jesus' age be killed, he also sent soldiers looking for John. Elizabeth hid her baby, John. Herod became very angry and had her husband Zacharias killed while he was near the temple. Elizabeth, meanwhile, hid in a cave with John but tragically she died when the child was only forty days old. John remained in the wilderness, where he was raised by angels. He learned to survive and even in ikons he is pictured wearing clothes of skins and is said to eat locusts.

We do not read any more about him in the Scriptures until about a year before the beginning of Jesus' ministry when he appeared as an

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CHRONOLOGY

JUNE 2007

ST. NICHOLAS CHURCH in Bari, Italy, together with its compound, was returned to the Russian Orthodox Church. Vladimir Putin thanked the city authorities in Bari for their assistance in this.

THE FREEDOM TO DISPLAY THE AMERICAN FLAG ACT of 2005 was signed into law by President Bush, ensuring the rights of Americans to fly the flag at their homes. The bill prevents condominium, cooperative or residential real estate management associations from stopping an owner or resident from displaying the flag on their property. The bill signed into law on July 24, 2006 was introduced by U.S. Rep. Roscoe Bartlett, R-Md.

A PARCEL OF LAND near the site of Christ's Baptism at the River Jordan has been given to Russia in February by King Abdullah II of Jordan. It is expected that an Orthodox Church, Ecclesiastical Mission and hostel for pilgrims may be erected on the site.

RACHMANINOFF'S LITURGY of St. John Chrysostom was performed in concert by the celebrated Rachmaninoff Festival Chorus, one of Maine's largest and best known choral groups at Annunciation Greek Orthodox Cathedral in Boston, to honor Metropolitan Methodius of Boston on his 25th year as a hierarch. The Chorus has 80 singers consisting of the Down East Singers and the Bowdoin College Chorus, both conducted by Dr. Anthony Antolini, one of today's leading specialists in the development of transliterations and "singing" translations of Russian choral music. Other outstanding composers who have set the St. John Chrysostom Liturgy to music have included Gretchaninov, Bakhemetev, Kastalsky, Archangelsky and Tchaikovsky.

IT IS HOPED that the recent dig at the site of the former St. Nicholas Church at ground zero in New York may find important relics, including the bones of three saints which were buried when the towers collapsed on the church. The site had been paved over in the months after the attacks to be used as a staging area for reconstruction at the site, making it a likely place to find long buried remains missed in the initial cleanup.

MANY OF OUR READERS identify their ancestors as coming from the Austro-Hungarian Empire/Lemko region of Poland. It is difficult for them to find information on them because many of the names of the communities have been changed or towns destroyed entirely. New sources are "Pole Vault," an article in the May 2007 issue of Family Tree Magazine. It has maps and other useful info. Go to www.familytreemagazine.com/backissues or call 800/258-0929. Another source is Cyndi's List:Poland an online collection of Web sites. Go to www.cyndislist.com/poland.htm.

THE UN HIGH COMMISSIONER FOR REFUGEES said that 40% of Iraqi refugees who flee to Jordan or Syria are Assyrian Christians. There were about 1 million Assyrian Christians living in Iraq.

THE VA PERMITS 39 different symbols to be placed on government-issued headstones and headstones in national cemeteries. Among them are the Orthodox three-barred cross.

A SPECIAL MEETING OF DEACONS WAS CALLED RECENTLY IN MOSCOW, Russia. The goal was to involve the several hundred deacons in Moscow in the social services of the Church. They were to be tasked to organize and coordinate the laypeople who participate in charitable activities. Among these picking up those freezing on city streets, assisting in orphanages, homes for aged, hospitals and other charitable groups at parishes and Orthodox sisterhoods. Works mentioned in Acts 6.

HOPE BENEDICT XVI is expected to broaden permission for Roman Catholics to use the Tridentine Mass in Latin, which was the mass served prior to the Second Vatican Council. One clue to this possibility was the thinking shown in his 1997 book where he wrote that the total prohibition of the old missal, which had been used for 400 years, was in effect like "the old building was demolished and a new one put in its place. Thus, the Liturgy ceased to be a living development and was treated as something manufactured by experts, which has caused the church enormous harm."

FOLLOWING THE SIGNING OF THE ACT OF RECONCILIATION on May 17 in Moscow, on May 19 and 20, Patriarch Alexy and Matropolitan Laurus and bishops and clergy from both groups served together in Uspensky Cathedral in Moscow's Kremlin and at the consecration of the Church of the Holy New Martyr's and Confessors of Russia in Butovo, the site of infamy against believers.

THERE IS AN IKON OF ST. IRENE in the Monastery of St. Irene in the Greek Orthodox Monastery in Astoria, New York which began weeping just after the beginning of the Gulf War in 1991. It had been taken to Chicago for veneration when this miracle started and continued for 100 days. Irene in Greek means peace and many conclusions are being drawn from the coincidence.

MAKING HIS FIRST OFFICIAL VISIT TO MOSCOW was Archbishop Krystol of Prague, Metropolitan of the Czech Lands and Slovakia. He served a Divine Liturgy at the "embassy church" of St. Nicholas-at-Kotelnik on St. Tatiana Day, January 25. The 53-year-old archbishop took monastic vows in St. Sergius Monastery in 1985, and was elected to head the autocephalius` church in May 2, 2006.

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FATHER'S DAY

important part of the family, and help set for them an example of Christian values to follow.

(Continued from front page)
HOW IT GOT ITS NAME

which is depicted above. It was later given the name "It is meet" or "Dostoyno Yest" from this event.

Following the service, the young monk asked the stranger to write the words down for him so that he could remember them. He gave the stranger a marble slab. The stranger obliged him. He took the marble slab and began engraving the words on it with his fingers as the marble seemed to become soft as wax and the words became deeply embedded in it. As the stranger handed the marble slab back to the monk, he disappeared. After this, the ikon and the marble slab were taken to the main church of the monastery for veneration and the prayer became one of the most popular ones.

(Continued from front page)
JOHN THE BAPTIST

itinerant preacher, announcing: "Repent, for the Kingdom of Heaven is at hand" and those who confessed their sins he washed in the river Jordan. He gained many followers, including several who were to be chosen apostles of Christ. Jesus Himself came to be baptized by him; from then on John pointed Jesus out as 'the Lamb of God who takes away the sins of the world.' (John 1:29-36)"Repent, for the Kingdom of Heaven

SAME OLD, SAME OLD

Back in Russia during the time of the Czars, two guards could be found guarding a particular bench on the lawn of the Winter Palace in Saint Petersburg. The bench served no particular purpose other than being a bench. No one questioned why the guards were there until a young officer in the Palace Guard began doing some research. He discovered that 200 years earlier, during the reign of Peter the Great, the bench received a fresh coat of paint. The Czar was afraid that court ladies might sit on the bench and soil their beautiful dresses, so he posted a guard. But, he forgot to rescind the order, and so, for the next two centuries soldiers were assigned to guard the bench!

Sometimes we're like those soldiers guarding a park bench. In other words, we stay the same not remembering that God is challenging us each day to grow, change, and evolve into the people He created us to be. Too often we hang on to the same habits, routines, and opinions without ever challenging ourselves. Sometimes, we're just too content to stay the same.

What if everyone always stayed the same? What if Peter and Paul just stayed the same? Peter would have remained in hiding behind locked doors, and Paul would have continued to persecute Christians. But they were each challenged by God and strengthened by the Holy Spirit to change opinions, overcome fears and accept new responsibilities – and for this, we celebrate their memory as the two greatest Apostles. Nothing is impossible with God!

Eastern Christian Bulletin Service

AN INSPIRING STORY

His name was Fleming and he was a poor Scottish farmer. One day while trying to make a living for his family, he heard a cry for help coming from a nearby bog. He dropped his tools and ran to the bog. There, mired to his waist in black muck, was a terrified boy, screaming and struggling to free himself. Farmer Fleming saved the lad from what could have been a slow and terrifying death.

The next day a fancy carriage pulled up to the Scotsman's sparse surroundings. An elegantly dressed nobleman stepped out and introduced himself as the father of the boy Farmer Fleming had saved. "I want to repay you," said the nobleman, "for saving my son's life."

"No, I can't accept payment for what I did," the Scottish farmer replied, waving off the offer. At that moment the farmer's own son came to the door of the family hovel.

"Is that you son?" the nobleman asked. "Yes," the farmer replied proudly. "I'll make you a deal. Let me provide him with the level of education my own son will enjoy. If the lad is anything like his father, he'll no doubt grow to be a man we both will be proud of." And that he did.

Farmer Fleming's son attended the best schools in time, graduated from St. Mary's Hospital Medical School in London, and went on to become known throughout the world as the noted Alexander Fleming, the discoverer of Penicillin.

Years afterward, the same nobleman's son who was saved from the bog was stricken with pneumonia. What saved his life this time? Penicillin!

The name of the nobleman? Lord Randolph Churchill. His son's name? Sir Winston Churchill!

Submitted

(Continued from front page)
KITCHEN CORNER

secure with a toothpick. Place seam side down in a shallow casserole. Tuck scallops in around the chicken breasts. Melt remaining butter and brush over the tops of the stuffed breasts and scallops. Sprinkle remaining crumbs over all. Pour on cream and bake approximately 30 minutes.

Optional: scallops can be omitted.

* * * * * *

Incense, mentioned over 100 times in Sacred Scriptures, represents the holiness of God's presence and the prayers of the faithful rising to God.

SOBORNOST

The Tradition Continues

Given new-found freedom by the former Soviet government under Mikhail Gorbachev, the Bishops of the Russian Orthodox Church gathered for yet another council October 9-11, 1989 at St. Daniel's Monastery in Moscow. This council was not for the selection of a new patriarch or the celebration of the historic Millennium, but simply an annual "local council" of the Church prescribed by the Council of Nicea.

The hierarchs discussed contemporary issues facing the Church "with an openness and freedom of debate that would have been difficult to imagine even a year earlier." Among the reports presented: "The State of the Church", by Metropolitan Vladimir of Rostov; "Canonizations", by Metropolitan Juvenaly of Krutitsa; and "Church and Society", by Archbishop Kyrill of Smolensk.

Among the decisions reached at this historic council were: the canonizations of Patriarchs Job and Tikhon (the latter, the ruling Bishop of North America from 1898 until 1907); measures promoting social services and education in parish life; requirements regarding the theological education of all pastors; and the publication of theological journals by academies. The bishops also requested of the State; the legal recognition of the Church as a single organization (instead of merely "local congregations"), the equality in teaching both religion and atheism in schools, and the end of discriminatory taxation laws against clergy.

The overall impression left by the documents of the Council reveal many facets in the life of a struggling Church, faced suddenly with a totally new situation and new opportunities.

Nonetheless, what the recent Russian Councils prove is that once given its freedom, Orthodoxy will do precisely what is necessary to maintain its "very essence" of the Church – its very "soul" – its *sobornost* – by convening a council.

Fr. Michael Dahulich, PhD
Dean of St. Tikhon's
Theological Seminary

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The rotten apple injures his neighbor.

WINTER'S GRACE

A frustrated homeowner had a yard full of moles. He tried everything he knew to defeat his underground enemy, but he was losing the battle. Finally, a friend told him that he was trying to solve his problem the wrong way. The moles weren't the true culprits. The real problem was the grubs that the moles were feeding on. Get rid of them and the moles would have no reason to stay.

The third chapter of Proverbs gives us a parallel situation. Instead of moles, the problem is fear – the kind of fear that robs us of strength during the day and sleep at night. "When thou liest down, thou shall not be afraid: yeh, thou shall lie down and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolution of the wicked when it comes." (Proverbs 3:24-25).

What is evident as we read this chapter is that we can eliminate our fear only by attacking the "grubs" that attract it. We must go after our self-sufficiency and irreverence. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil. It shall be health to thy navel and marrow to thy bones." (verses 5-8). We have to treat our evil and foolish ways with a strong application of divine wisdom and understanding. "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire and not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honors. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is everyone that retaineth her." (verses 13-18). Then and only then will fear lose its grip.

What's important is to know the real problem so that we can work on it. When it comes to fear, we must make wise decisions based on God's Word and build a love-trust relationship with Christ. That's what it takes to get rid of the "grubs."

WHAT DOES IT MEAN?

I was looking at Father Basil's pectoral chaplain cross and read the inscription on the back. "Greater love hath no man than this, that a man lay down his own life for his friends. (John 15:13). What does it mean to lay down our lives for Christ and our friends? To get an answer, I opened my Bible and read all of John 15 where Christ teaches about sacrificial love.

First, He said: "This is my commandment, That ye love one another, as I have loved you." (verse 12). Then He described the fullest extent of such love: "Greater love hath no man than this, that a man lay down his life for his friends." (verse 13). Jesus died willingly for us and we should be willing to die for Him and our friends.

Then He added: "Ye are my friends, if ye do whatsoever I command you." (verse 14) Jesus didn't say we're His friends only if we die for Him. We are also His friends if we obey Him. In God's eyes, obeying Him as a living sacrifice is the way we lay down our life for Him. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12:1,2)

Similarly, we may not have to die for our friends, but there are other ways to make sacrifices for them. We can lay down our plans or tight schedules to focus on someone in need. Or we can lay down our possessions to make provisions for the poorer. Such sacrifices, though small, can be powerful ways to lay down our lives for our friends – if we sacrifice willingly and in the spirit of God's love.

* * * * * *

Our Faith has been made secure by wise and learned saints, who both explained the Holy Scriptures precisely and have enlightened us through their divinely inspired discourses.

St. Cosmas Aitolos

DO YOU BELIEVE IN MIRACLES?

Many people have scientific explanations for icons that appear to have liquid coming right through the paintings or oil streaming on paintings, something to do with heat and oil. Since I am not an expert in science, I can't enlighten you. However, as a Greek Orthodox Christian Educator living in the Holy Land for the last five years, I want to share with you an eyewitness incident that occurred at the Church of the Holy Sepulchre on Great Friday during services at the tomb of Christ.

It was brought to my attention that an icon of Christ was bleeding as I was walking in a procession inside the Holy Sepulchre at about 1 a.m. The procession stops at different spots in the Church where Jesus was flogged, where He was crowned with thorns, where He was nailed to the Cross, etc.

Many people were gathered at a tiny chapel that is dedicated to the Mocking of Christ. They were pushing, shoving and staring at the icon of Christ, which depicts Christ seated on a stool with His hands tied and six soldiers poking and hitting Him with thin, long sticks.

Initially, I ignored this crowd and continued in the procession until I heard an elderly lady telling one of the many bishops "The icon of our Lord is pouring blood." Being of such little faith, I did not rush to stare at the icon. As I found my husband David in the crowd I did mention to him the reason that particular chapel we just passed was overcrowded. He ignored me as usual.

After an hour of prayers in Greek, Russian and Arabic, in front of the tomb of Christ, I found I had a hard time following my prayer book. ...

Confused and baffled at this four-hour service, I turned around, looked at my husband, who said, "You should go see the icon, it's bleeding." At this point, I quickly ran back to the chapel. It was 2:30 a.m. when I stared at the icon of Christ very high in the middle of the small chapel. I saw four splashes or smears of a red liquid on Christ's right leg and five on the left. While the crowd was chanting, a young tall man in front of this icon would take items from individuals and wipe the liquid from the icon. Among these were candles, small icons, cotton balls, scarves, crosses, tissues, anything that people happened to have had in their possession. I gave the young man my black cotton scarf and he jumped up to reach and wipe the icon. As much oil as was wiped from the icon, more would replace it instantly as we looked on. I smelled my scarf and it had a neutral smell, nothing special and the oil was moist and seeped into the material.

At 2:40 a.m. I witnessed a very thin strip of red oil appear on the inside of Christ's right knee. A man next to me said, "Did you see that blood, it's new, it was not there ten minutes ago." I had not and it was unbelievable because it had not been there initially when I looked at the icon. I had specifically counted the red spots because I was going to tell my children about them and I wanted to be technically accurate at how many I saw because my twelve-year-old usually asks me such technical questions.

Furthermore, what really amazed me was that this new strip of oil continued to get longer and stream down the leg of Christ before my very eyes. By 3 a.m. the strip that began below the knee had reached the ankle. Ten minutes later when I left it had reached the toe of Christ. As I was leaving I asked the man who had spoken to me if he thought this was a miracle.

I noticed Bishop Timothy from the Greek Patriarchate asking the young man wiping the oil off the icon to stop and to not touch the icon because an investigation was to take place.

I went home needing no one to research it for me. I saw Christ's icon bleeding with my own eyes and new strips of blood appearing and streaming down Christ's leg as I stared at it for an hour trying to discern what was happening before me. I do not deserve to be a witness to the Glory of God but I feel it is a sacred duty to tell others so that humanity can give Glory to God. I remembered the words of Christ to the Apostles that I heard during the Epistle at the Easter service:" ... and you shall be witnesses to me in Jerusalem and in all Judea and Samaria and even to the ends of the earth. (Acts 1:1-8).

As I sat in my living room each evening overlooking the beautiful lights of Jerusalem, because I live high on a mountain in the middle of Biblical Judea and Samaria and since I had been in Jerusalem and witnessed the icon on Great Friday, these words from the Epistle had a special meaning to me. I called Bishop Timothy to confirm the red spots on the icon. He said he had seen the spots himself and the Divine Grace appears to those who believe. However, he could not make an official announcement that this was a miraculous icon although he has never seen these red splashes before during his many years of praying in the Holy Sepulchre. My friend, Sister Maria Stepanopoulos said this is the Holy Land and such miraculous incidents happen all the time. Do you believe in Miracles?

Maria Khoury

WHICH ONE ARE YOU

We all sin, we all transgress Christ's commandments and the laws of the holy Church, but some acknowledge themselves to be sinners and repent of their transgressions, while others, instead reject the very laws and do not want to submit to them. They say that these laws are outdated, that they are no longer needed (as if we are smarter than those who gave us the Church laws, which the Lord Himself gave through His Apostles and hierarchs).

Here before you are two paths – the path of the wise thief and the path of the one who has pulled down to Hades by the weight of his blasphemy.

St. John of Shangai

* * * * * *

Peace begins just where ambition ends.

Memories

Growing up, I remember so many things about the church and family. My grandparents came over to this country from Europe and met in New York. They had 12 children; and as they were in essence the only family here in this country, they were close. Church was the foundation of the family. We would go to Baba and Gido's every Sunday for dinner. Baba would be in the kitchen all morning while the rest of us went to liturgy. Baba and Gido just lived a stone throw from the church. In the afternoon, the uncles would play baseball with us in the town between Baba and Gido's house, the church hall, and the church.

During the Paschal season, Paschal vespers were held Sunday at 4 p.m. While we were in church, the aunts would hide Easter eggs filled with money and/or candy. When we came out of church, we went straight to finding the Easter eggs.

There were so many cousins that when summer came we would have wiener roasts all summer long to help celebrate birthdays. Those who had birthdays in the winter celebrated with the ones who had birthdays in the summer.

In November, there is an annual dinner in honor of the church's feast day, Saint Michael. We usually served from 12 noon to 4 p.m. with whatever leftovers there were sold as sandwiches while there was a dance going on in the evening. As one of the fundraisers during the church dinner, there was a guess cake. One of my aunts would bake a cake with an item baked in it. You would pay 25 cents per guess and received clues. The first person to guess correctly would receive the cake as their prize. Now our dinners are served from 12 noon to 2 p.m. It is a wonderful time of fellowship for the church members while at the same time raising funds to maintain the church's needs.

Before we went to December 25 as Christmas we were on January 7 at the time we would spend the next 12 days doing **"KOLYADA"**. It was a very special time spending the holidays with family. Unfortunately, since we are now on December 25, we do not do the **KOLYADA** but instead do a party between December 25 and January 6. It is sad that we have lost the tradition of Christmas caroling but it is still special spending time with church family. And, of course, the **"HOLY SUPPER"** is still the ultimate family gathering and holds the most special memory. My mother passed away December 23, 1995, and thanks to her nurturing and helping me to learn all the **"HOLY SUPPER"** recipes, has made the holiday even more special. When my parents married, my mother learned how to make the foods from my Baba Lucas, who was more than happy to share her recipes with her children and the inlaws. They passed them down to their children who are now passing them down to their children.

My memories of my Baba, Gido, aunts, uncles, can go on forever and ever and all due to their faith and love of the church. Thanks Be to God for His gift to us; of loving grandparents and parents who taught us to show our love and respect to God Almighty; and to know that God and the church is the only way.

Sandy (Lucas) Lance

Please send your MEMORIES to Margaret Pysarchyk, 2125 Garfield St., Lorain, OH 44055 or at mypysarchyk@hotmail.com

FUNDS

<u>ALASKA</u>: Ethel Watlock, Michael Prokopchak, Martha Lutz
<u>MISSION</u>: Anita Poll
<u>BOTH ALASKA AND MISSION</u>: Everett Hancock, Annie Lynch, Mary Ellen Papp
<u>POSTAGE</u>: Olga Bahleda, Mr. and Mrs. William Priatko, Alma Canfield, Mary Ellen Papp, Anita Poll, Sophie Semashko Lake, Sharon Schrenzel, Michael and Julia Rypchuk Propchak in memory of deceased family members. Steve and Lenora Evancho for health of newly-ordained Deacon Gregory Uhrin, Mark and Steven Evancho, Anna Grisak and Matushka Nina.

Undique (from everywhere)

Why do we have special prayers on the 3rd , 9th, and 40th day after a person dies? On the 3rd day, we pray that our Saviour, Who rose on the third day, would raise the newly-departed to everlasting life. On the 9th day, we pray that they may be numbered among the nine ranks of angels and saints. On the 40th day, the last day of special prayers for the newly-departed, we pray that the soul of the departed may ascend in glory and be forever with God as did Christ ascend on the 40th day.

Did you know that the fans, the round metal discs with an image of the Cherubim, which are held by the subdeacons over the Holy Gifts during the consecration when a bishop is celebrating the liturgy, were made of feathers in the early church?

Just before we recite the Creed during the Divine Liturgy, the decision proclaims: "The doors!, the doors! In wisdom let us attend." What doors? Why? In the early years of the Church, the Christians were persecuted and often the sacred Body and Blood would be profained by intruders. The deacon proclaimed this just before the most holy part of the Divine Liturgy. The sub-deacons went to guard the doors so that no enemies might enter the Church. At the present time, the deacon still proclaims these words as a reminder to worshippers that we should guard the doors of our souls, and not admit into it any thoughts, wishes or feelings unworthy of the holiness of the great Sacrament.

Some people, no matter how much money they have, are broke – spiritually and emotionally bankrupt.

What a blessing it is to call on the Lord and to trust God's will! Often, we feel as if we bear life's troubles and trials alone. But God knows all our needs before we ask. We can call on the Lord to save us and trust that God hears. Remembering this can restore our hope.

THINK ABOUT IT

It was not an unusually cold day as Russian winters go, that day in 1924. The Bolshevik government was increasing its campaign against religion and was sponsoring many rallies and meetings to ridicule religion and the Church. Today was one of those days.

Commissar Vasili had organized this demonstration. The soldiers had their orders: they were to find two thousand people and bring them to the appointed spot so that there would be an audience. The program itself was all arranged: Dr. Burdikoff, the famous anti-religious speaker, was going to talk, His subject: Jesus' Resurrection is a lie.

The people gathered, and Burdikoff began to speak. For over an hour he attacked the Gospels, made fun of the Christian faith, and laughed at the Christian Church before his captive audience. Finally, he threw out a challenge. "If anyone here thinks that he can prove that what I have been saying is false, I dare him to come here now. The microphone is his."

The people stood silently, unmoving. No one would dare challenge the speaker. Poor workers, they could not hope to match Burdikoff's keen mind and quick tongue, no matter how strongly they held to their faith. Besides, even if someone could outtalk the doctor, the soldiers would probably arrest him on the spot.

Suddenly a murmur arose in the crowd, because it seemed that someone was actually going to accept the doctor's challenge. An old man, a peasant, was making his way slowly to the speaker's platform. Even Burdikoff was stunned; he had never expected that anyone would actually accept his challenge and try to debate him.

After that first momentary shock, however, he began to laugh within himself. "What can this old fool have to say? I'll make him the laughing stock of the whole city," he thought. By this time the man had reached the speaker's stand and was looking out over the crowd as if he were trying to look into the eyes of each person there. At last his lips formed just a few words, the Paschal greeting – *Christos Voskrese! Christ is Risen!"*

There was silence for a moment until the people realized what had happened. Then, suddenly, two thousand voices shouted back the reply, *Voistinu Voskrese! Indeed He is Risen!"*

Again and again the old man cried out the greeting: *"Christ is Risen! Indeed He is Risen!"* until the soldiers dragged him off the platform. And when the crowd saw that, they began to sing the Troparion of the Resurrection – *"Christ is risen from the dead, trampling down death by death, and to all those in the tombs bestowing life!"* They sang it again and again, over and over. The commissar was furious – a simple old man had turned his rally into a prayer service with the Orthodox Christian's Paschal proclamation – "CHRIST IS RISEN!"

PRESS FUND

This is almost the beginning of our 56th year of publishing. It would not have been possible to continue so many years without your help. As I look at the listing in past issues, I realize that your names will go down in history as copies are sent to many libraries and institutions which keep them in their permanent files. Helping this month are: Anne Dorozynski, Gloria Wheeler, the Boris family: Scott, Susan, Victor and Liam, John Jubinsky, Martha Lutz, Marie Maruskin, John Komision, Irene Allen, Nina Bodick, Sophie Semashko Lake, Evelyn Callas, Dee Baumgarten, Olga Dzembo, Anonymous, Laura Jones, Ethel Watlock, Victor Karaway.

*Helen Lesko for health of her family and Matushka Nina.

*Anna Plefka for health of Mark, Philip, Steven, Protinica Nina, Proto Miladin Garis.

*Eva Holobinko and family in memory of Peter Holobinko.

*Vera Utterback in memory of her husband William on his 80th birthday and for health of her daughter and family.

*Mr. and Mrs. William Priatko in memory of Fr. Basil.

*Steve and Lenora Evancho in memory of newly-departed Jack Grisak, Fr. Basil, John and Anna Sulin, George Grisak and George Uhrin.

*Matushka Nina in memory of Fr. Basil and parents John and Anna Bohush and for health of niece Dionysia.

*Claudia Slaby in memory of her parents Anthony and Stephanie Pawlik by providing copies for their parish in Manville, NJ.



I was in Russia the week before communism fell. We stayed in one of the best hotels but we sensed something was amiss. On Sunday evening, we went into the dining room to find complete chaos. We finally found a table and were waited on by a waitress who obviously had been celebrating all day. She danced around our table, singing a made-up ditty while pouring us cups of hot tea. We ordered food, but either the kitchen had run out of the item or our tipsy waitress didn't understand us. As there didn't seem to be anyone in charge and we were starving after a busy, long day, we remembered that we had been served Kvetka Chicken a few days previously. We asked for that and hit paydirt. The kitchen had enough to serve everyone in our party. It was delicious! I found a recipe for it recently and it brought back fond memories of the trip and my delightful tour companions. Translated the recipe would be Picture Chicken and it does look like a picture when it is cut.

Picture (Kvetka) Chicken

1 1/2 sticks butter
1/2 lb. mushrooms, chopped fine
1/2 tsp. salt
1/4 tsp. ground pepper
1 c. heavy cream
1 1/2 c. unseasoned bread crumbs
4 chicken breasts, skinned, boned and halved
1 lb. scallops
1/4 tsp. nutmeg

Preheat oven to 350°. Melt 1 stick butter in skillet. Saute mushrooms with salt and pepper until very dark and all the butter absorbed. Remove from heat and stir in 3/4 c. bread crumbs and nutmeg. Pound out the chicken breast halves with a meat mallet to thin them slightly. Divide the mushroom stuffing into 8 portions and place 1 portion into the center of each piece of chicken. Fold the chicken around the stuffing, and if necessary

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THE SUMMER FAST

St. Peter and Paul Fast, which begins on Monday eight days after Pentecost (June 4 this year) and ends on June 28/July 12, is known by several names: The Fast of the Apostles, the Summer Fast, or Peter's Fast. Long ago, it was also known as the Pentecost Fast. It can last for a few days or many weeks, depending on the date of Pentecost.

In inviting us to observe this fast, the Church takes the example of the Holy Apostles, who, after receiving the Holy Spirit on the Day of Pentecost, prepared through fasting and prayer for their mission to preach the Gospel to the entire world.

The Day of Pentecost, when, 50 days after Christ came out of the Tomb, and 10 days after Ascending to Heaven and taking His seat at the right hand of the Father, the Lord sent the Most-holy Spirit down upon all of His Disciples and Apostles, is one of the greatest of Feasts. It is the making of a new, eternal Covenant with His people. The Holy Spirit, descending upon the Apostles, the Spirit of Truth, the Spirit of Wisdom and Revelation, inscribed a new Law to replace the Mosaic Law given on Zion – the grace of the Holy Spirit, establishing the statutes, imparting power to fulfill the Law of God, and proclaiming justification not by works but by grace replaced the Mosaic Law.

LIGHTER MOMENT

Old people shouldn't eat health foods. They need all the preservatives they can get.

Home Bible Reading Schedule

JUNE 2007

1. Matt 5:33-41 Justin
2. Matt 5:42-48 Nicephor
3. Matt 10:32-33,37-38; 19:27-30 Paula
4. Matt 6:31-34 Julius
5. Matt 7:15-21 Nicander
6. Matt 7:21-23 Jonah
7. Matt 8:23-27 Valeria
8. Matt 9:14-17 Melanie
9. Matt 7:1-8 Marianne
10. Matt 4:18-23 Alexius
11. Matt 9:38-10:8 Bartholomew
12. Matt 10:9-15 Arseny
13. Matt 10:16-22 Alexandria
14. Matt 10:23-31 Julietta
15. Matt 10:32-36;11:1 Amos
16. Matt 7:24-8:4 Tikhon
17. Matt 6:22-23 Pior
18. Matt 11:2-15 Leonty
19. Matt 11:16-20 Jude
20. Matt 11:20-26 Inna
21. Matt 11:27-30 Vasilissa
22. Matt 12:1-8 Anastasia
23. Matt 8:14-23 Urban
24. Matt 8:5-13 Niceta
25. Matt 12:8-13 Fevronia
26. Matt 12:14-16,22-30 David
27. Matt 12:38-45 Sampson
28. Matt 12:46-13:3 Sergei
29. Matt 13:4-9 Peter
30. Matt 9:9-13 Dynara

BIBLE STUDY

On June 29/July 12 we commemorate SS. Peter and Paul. From various Scriptural readings we know that St. Peter or Simon was a complicated person. We read in John 21 about one important incident in his life. He and several of the other disciples had just spent the night fishing. What joy they must have felt when they saw Jesus waiting for them on the shore! Peter was so excited he could not even wait for the boat to dock; he jumped over the side of the boat and swam to shore. Jesus had a fire going and had a meal prepared for them. They appreciated it after the long night spent on the open sea.

After they had finished eating, Jesus turned to Peter and asked him: "Simon ... do you love me?" Probably all of us have heard about Peter's answer and the wonderful ministry that he achieved in living out his love.

Jesus asks each of us that same question? "Do you love me?" How do we respond?

If we respond as Peter did: "Yes, Lord, you know that I love you," and set out to live that love, our lives will never be the same. God has a purpose for each of us. That purpose may be big or small; it may affect the lives of thousands of people, or it may affect the lives of only a few. But it has affected someone – if only by our example. We will never know the effects of all that we have done or whose lives we have touched. How are you answering Jesus' question?

LIGHTER MOMENT

A mother was listening to her young son saying his bedtime prayers. She heard him say: "Our Father who aren't in heaven." She tried correcting him, but he insisted, finally he said: "Our father is not in heaven, Mom, he's in the living room watching TV."